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For the Herald and Journal.

FAITH IN SANCTIFICATION.

HOW INFLUENCED BY THE HOLY SPIRIT.

Right belief is favorable to right action. And upon so important a subject as entire sanctification, much pains should be taken to have correct belief. I wish to call the attention of your readers to a few things in reference to this blessing.

When a sinner is pardoned and regenerated, all positive sin is removed, else God could not accept him, for he cannot look upon sin with allowance. But though this is done, a still further work is necessary to secure the complete renewal of the soul in the image of God. Sin must not only be expelled, but the soul healed and strengthened, till the Christian graces, which are all planted in regeneration, are fully matured; for after regeneration the soul is like a man that has been racked and broken to infantile weakness with a fever. True the fever has left him, but it is also true that its effects are still very visible, local derangements remain to be corrected, functions to be strengthened, &c., before the man will be well. The elements of health are there, and in the ascendant, and there is good ground to hope for confirmed health, but as yet confirmed health is not in possession. So after regeneration or the new birth, much remains to be done—for as a little impudence or exposure will bring the fever again upon the convalescent, so a little folly or want of carefulness will induce positive sin. Hence the injunction to "grow in grace," and to ministers to "feed the flock of God," giving them the sincere milk of the word that they may grow thereby.

If the convert be watchful and obedient he will find that no sin had wrecked his soul that much is necessary to his complete renewal. Local unhealthiness is to be removed, and vigor imparted, so that sin in future may be resisted, and the fruits of the Spirit fully manifested. It is the work of the Spirit to remove this morbidness and strengthen the racked powers of the soul, so that the man may wholly love God, and worthily magnify his great name. Unless this second work be performed, the man will tend to be passionate, jealous, covetous, unstable, dictatorial, morose, desponding, or wilful, according as he was particularly inclined before his conversion. In accomplishing this, faith is indispensable; for we are not only "justified by faith," but are also to be sanctified by faith in his blood. As our salvation from first to last is through faith, it becomes an interesting inquiry how far the Christian is aided in believing for entire sanctification by the Holy Ghost. Will the Spirit render direct aid? or must the seeker desperately struggle alone and lay his hand firmly upon the promise, while the Spirit stands by till the man has believed, and then communicates the grace believed for? If the Spirit helps us at all in this wish, how far may we look for his aid? Different views are taken of this matter.

1. It is the work of the Spirit to enlighten the understanding, that we "may know what is the hope of our calling?" And

What is our calling's glorious hope,
But inward holiness?

2. "He maketh intercession for the saints according to the work of the will." Not independently and separately from the work, for that is the work of our Mediator, "who ever liveth to make intercession for us," but by inspiring the heart to pray, to breathe out with intense desire the Spirit's prayer.

3. He renders special help to the soul in believing. This is doubted by some, nay denied, and therefore needs to be illustrated. He "helps our infirmities," i. e. strengthens us to know and do whatever is necessary to be done; and as faith is one of the principal works to be done, I conclude that particular aid is afforded in its performance. This position is directly supported by the testimony of Holy Writ, that the faith required is of the operation of God "in all those who believe according to the working of his mighty power." Eph. i. 19. Again, in that most inimitable prayer recorded in the third chapter of the same epistle, the inspired apostle prays, "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith;" i. e. through their believing under the direct influence of the Holy Spirit. What can be plainer?

So far then from receiving no direct aid from the Holy Spirit in believing for entire sanctification, it is his special work to gird us with might for the effort. And not only then, but whenever we do really believe, it is by his help. We may persuade ourselves of many things in religion without the Spirit, and become very confident in the matter, just as the Universalist believes that every body will go to heaven, while God has said no such thing; but whenever we really do believe the promises of God so as to bring grace into the soul, it is by the direct assistance of the Holy Spirit. No man can call Jesus Lord but the Holy Ghost. Perhaps I shall be told that we must consecrate ourselves wholly—place all upon the altar—and as the altar sanctifies the gift, believe that the work is done, that the soul is wholly sanctified. But what right have I to believe that I am sanctified, till the Spirit witnesses the fact to my heart? And how do I know that I have consecrated all, till the Spirit assures me that I am wholly the Lord's? I believe that it is extremely easy to be mistaken upon this point, and believe that the soul is wholly sanctified, when it is not. Hence the profession of this blessing by some, while they fall wofully in heavenly tempers, being peevish, self-willed, impatient of contradiction, full of notions of their own goodness, unteachable, censorious, covetous, and what not—being, as I believe, completely in the snare of the devil.

Now I maintain that the only way that we can certainly know that we have rightly consecrated all to God, is by receiving the witness of the Spirit that we are accepted and our heart cleansed; for when we do really fulfil the conditions, the blessing will infallibly come. Hence the importance of having the Spirit, "who searches all things," to show us all the heart; to bring out in full view all its secret errors and purposes, that we may renounce them. Shall I tell that when I have, according to the best of my ability, consecrated myself to God, upon the authority of his word I am to believe that he does all that sincerely, and yet the consecration is not accepted because not perfect, as I very often find myself, and looked with firm and unflinching faith for the Spirit's testimony, but it came not! I was surprised and confounded,

and for a little time stood amazed, till the Spirit impressed my mind as sensibly as if an audible voice had addressed me, "pray God to show you your heart." I did so, and as quick as words could be uttered, a fault in the consecration was shown me. I saw it clearly and gave it up, and again prayed as before, and another fault appeared. I gave that up also, and prayed as before. Nothing appeared against me, while a peace and love sweet as heaven filled all my soul. I said, is this the blessing? and the Spirit answered "yes, this is the blessing," and heaven filled my soul.

Now had any one asked me, previous to the last searching operation of the Spirit, if I had consecrated myself wholly—laid all upon the altar—I should have answered unhesitatingly in the affirmative, for I believed that I had; and yet, as it proved, I was quite mistaken. We say again, let no one believe that he is wholly sanctified till he receives the witness of it. When he believes himself fully prepared to receive the blessing, let him pray for and submit himself to the searching operations of the Spirit, fully resolved to obey in every particular. There is a blessing above ordinary Christian experience which approaches near to perfect love, which some, I doubt not, mistake for it. I call it "perfect victory." For the soul, for the time being, feels none of the motions of sin in his heart; and as he feels nothing but love, concludes that there is nothing else there. This may last for days, or weeks, or even months, if the man be faithful in all his life. I met with one case of this blessing where the sister had enjoyed it uninterruptedly for six years, and then, without losing it, received the blessing of perfect love. Persons who have been backward in duty, when they become quite revived, are apt to think that they are sanctified, but very often it proves like Ephraim's goodness, a morning cloud—they need to be sanctified again in a little time. Christian holiness, or entire sanctification is a deeper, holier work, but perfectly accessible in the use of the appointed helps. As the sinner is bound to seek conversion immediately, so the justified Christian should immediately seek for perfect love. But let him not trust in the strength of his own unaided might. The Holy Spirit is ready to guide and strengthen him, and under his influence, if you are obedient, you cannot fail.

BENJAMIN.

For the Herald and Journal.

LARGE AND SMALL STATIONS.

MINISTERIAL SUPPORT.

BR. STEVENS:—Praise and blame are in many instances very unjustly awarded. In few, perhaps, of the circumstances of life is such injustice more practical than in the language employed by some, when speaking of the manner in which our different societies contribute for the support of the Gospel. Our larger and more wealthy societies, with whom it is a very easy matter to give ample support to such as labor with them in word and doctrine, are spoken of in terms like the following: "A noble society that;" "That people act as though they thought a minister needed something more to live on, than the Lord bless you;" "Their munificence testifies that they consider the laborer worthy of his hire." Our smaller and less wealthy societies are spoken of somewhat to this effect: "The piety of that people which affords such meagre support to such worthy and devoted men, is of a very doubtful and questionable character;" "Why! do they suppose that a minister can live by preaching, or that the air is sufficiently substantial food for him?" "They ought to be ashamed of themselves;" "I wonder why Conference sends them a preacher;" "Such appointments should at once be struck off from the list of our circuits and stations."

Language like the above may appear very just and proper to such as are not sufficiently acquainted with, or have not properly considered the several ability of the different societies to whom it is applied. But if we try the principle of supporting a Gospel ministry according to the Scripture rule of giving, I think we shall discover that if such praise or blame belong to either of those several societies, their position will just have to be reversed. Our Savior said that the poor widow who had cast two mites into the treasury, had cast in more than they all. His language, of course, had special reference to the several ability of the donors. The same principle is recognised by the apostle: "For if there be a willing mind," &c. (II Cor. 8:12.) Let us try the question under consideration according to the above rule. Six cases shall be selected from the Minutes of the last Providence Conference. Three cases from each of the two classifications we have now made. The first three, with an aggregate membership of 1079, paid to their three preachers the sum of 1390 dollars. This sum would be an average of one dollar twenty-eight cents for each member.

The second three, with an aggregate membership of eighty, contributed for the support of their three preachers \$39 dollars, an average to each member of ten dollars forty-nine cents. The same of the matter is, that these societies, dollar-worshipping, close-fisted societies, give for the support of that Gospel of which they are so utterly unworthy, eight times as much as is contributed for the same purpose by those noble-minded, generous-hearted, truly Christian societies, "whose praise is in all the churches!"

Let us take another view of this question. Our last Minutes report our membership within the bounds of this Conference to be 13,424. Had our entire membership contributed according to the average ratio of the small stations from whom we have quoted, we should have realized the very handsome sum of \$140,859. Had this sum been put into the hands of Conference, to be appropriated according to its necessities, each of one hundred and eight stationed preachers might have had a salary of six hundred dollars. The entire claims (\$41,188) of the supernumerary and supernumerary preachers, with the widows and orphans of such as have died, might have been met, and there would have remained a surplus of \$71,871, to be distributed among the various societies and institutions of the church, as Missionary Society, American Bible Society, Sunday School Union, Biblical Institute, &c.

I have not taken up my pen for the purpose of saying anything against our large and wealthy churches; far be it from me; many of them do much for other institutions which form part of our denominational equipment. My only object in writing was to place in proper light the true character of a much injured (not intentionally) part of our Zion. If the facts here presented shall cause some to think more correctly, and as a consequence more favorably of our wealthier churches, the object of this communication is answered. Our small churches, as a general thing are acting a noble part. Let us not speak

any ill of them, for they are worthy of all praise. God loves them, I love them; the devil hates them; and well he may, for their every movement declares that they have sworn eternal hatred to him. I am aware that many of our preachers have to make great sacrifices and suffer many privations in supplying these places. But the sacrifice is not altogether on the part of the ministry. Many of the people bear a noble part therein; in many cases contributing much beyond what their means will justify. The reason why our preachers suffer in these stations is not to be found in the stations; it is in our economy. Were not my sheet full I should like to have noticed the evil or evils, and suggest the remedy. Perhaps I may do this in another communication.

RICHARD DONKERLEY.

Little Compton, R. I., Sept. 18, 1848.

For the Herald and Journal.

HOPE.

Hope always looks to something in the future. It has no reference to present time, nor present possessions. Hence it is not proper to say, as is often done, I hope I have such a thing, or such attainments. Paul says, "Hope that is seen is not hope. For what a man has, (or enjoys), why doth he yet hope for it?" So then it is not consistent to say, I hope I have religion. Hope also refers to something good, or what we consider good, or to averting some evil.

One who is wicked, and who may be evilly influenced, but this we consider good in reference to ourselves, though evil to them. If we hope some evil will not happen, this will be a negative or comparative hope. It hence appears that hope is made in part of desire; for we desire apparent good; but desire alone cannot constitute hope; for we may desire a good that lies in the distance, yet, ardently desire it, and yet have no real hope of obtaining it. Hope must have some foundation on which to rest, while mere desire may arise from the supposition that an object will tend to make us happy. There must be with the desire some degree of expectation that the object may be obtained, or there will be despair instead of hope. On the other hand, there may be strong expectation without hope. Some calamity or evil may be strongly expected to befall us, yet we surely could not hope for it. These two things then, desire and expectation, must always be joined together before hope can be formed. Again, as hope cannot exist without expectation, so neither can it without evidence, testimony, or some good foundation on which expectation may be built. Hope then is very intimately connected with faith, and in a manner grows out of it. So much for hope in general. Let us now notice more particularly Christian hope, especially as it differs from every other. While worldly hope looks to the favor of men, and leads to the use of means to obtain it, this looks to the favor of God, and leads the Christian to walk in the commands of Heaven. While the one fixes his eye upon the wealth, honors and pleasures of time, the other, with a vision that penetrates the veil of eternity, gazes upon the treasures, the dazzling glories and unalloyed pleasures of the upper world. While the one seeks only to triumph here over misfortune and pain, the other expects to plume her wing in the dark valley of death, and to rise from the swellings of Jordan to the realms of unclouded light and endless bliss. The first regards the fleeting things of time and sense, the other those which are spiritual and eternal. While one rests upon the fluctuating circumstances of time, or vain promises of men, the other rests upon the Rock of Ages, the foundation of eternity, and the promises of God. It trusts to the fulness of that overflowing grace existing in the nature of God. That grace, so boundless as to give the Son of God to die for man. The greatest gift of Heaven, this has made the grace sure. Here we place our hope without fear of failure. This confidence of hope may be further strengthened by considering that Christ has not only shed his blood for us, but has risen again, and ascended to the right hand of the majesty on high, and ever lives to make intercession for us. Hence in every hour of darkness, of temptation and of trial, we may reflect for our encouragement, Christ now intercedes for us. This hope is begotten in us by the Spirit, hence a matter of experience. God hath begotten us unto a lively hope, and experience worketh hope. Thus God's infinity of benevolence, the death of Christ with his intercession, his promise, power and instrumentality, all conspire to form a firm foundation on which to build sure and steadfast hope. No hypocrite and ungodly have no religious hope, or no foundation for one, while they are determined to persist in sin; for God in his nature is against them, and all the revelations of his will conspire to cut off their false hopes. What they may be pleased, therefore, to call their hope, is but presumption. The hope of the backslider is no better; for though it was once lively and flourishing, it is now withered and dead. It died with his faith, of which he has made shipwreck.

SCRUTATIO.

RELIEF FOR A DISTRESSED CONSCIENCE.

In his recently published Notes of a Tour in Switzerland, Rev. Baptist Noel observes that there are states of mind in which nothing but the Gospel can afford peace, and illustrates the sentiment by this remarkable anecdote:—

"Not long since, a Protestant lady in the South of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment seat of God. 'Then let us send for the minister,' said her husband. 'What use is it?' replied the sick person; 'I know what he will say; it avails nothing.' However the young minister was sent for. Being a young rationalist who had often opposed evangelical doctrine, he endeavored, when he reached the chamber of sickness, to console her by the memory of her domestic virtues, and by the assurance of the boundless mercy of God. But his efforts were utterly vain; all his fine speeches could not silence a reproachful conscience: she felt that the justice of God was in terrible array against her ungodliness, and the very mission of Christ convinced her of unpardonable ingratitude to the Redeemer. The minister was perplexed; all his stores of common-place, heartless palliatives to mortal anguish were exhausted, and she wildly told him that she was wretched and undone. What could he say more? At that moment it flashed upon his mind that the evangelical doctrine which he had so often opposed, would silence all her fears; it was precisely what her agonized mind was asking for; it would be to her like water in the scorched desert. He knew the doctrine of justification by

grace through faith well, for he had often magnified it; he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. 'If he could but speak to her as an evangelical minister he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe? How calm even that agony by a lie? At least, he could read those passages supposed to contain evangelical doctrine—there could be nothing wrong in that.' Baffled and perplexed, he directed her to the Word of God for consolation, and read her such texts as these:—'God so loved the world that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.' 'He that believeth on the Son hath everlasting life.' 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' 'Therefore we conclude that a man is justified by faith without the deeds of the law.' 'Being justified freely by his grace, through the redemption that is in Christ Jesus.' 'There is, therefore, now no condemnation to them which are in Christ Jesus.' No more was wanted; it was light to her perplexed path, it was peace to her anguish, it was life to the dying, it was an instant cure for her despair; and she welcomed the Gospel as the flower in the desert welcomes the rain, held fast the consolation, and died rejoicing in faith; a single instance of the adaptation of the Gospel to our moral wants."

From the Christian Advocate and Journal.

CHRISTIAN CONTENTMENT.

Gospel contentment is too great a stranger among the professed followers of Christ; and in all my travels I have found but few comparatively who gave full demonstration of this grace, under extremely trying circumstances.

A happy instance of this was discovered in a dense forest, more than forty years ago, which I think proved to be one of the most profitable visits of my life; and if a sketch of it would induce Christians, in general, seriously to examine themselves, and their situation, when compared with the subject of this notice, it might extort a cry from their hearts, "What shall I render to the Lord for all his benefits to me?"

In 1805 I was on Lunenburg circuit, which lay on both sides of Connecticut River, from Dalton into Canada, about fifty miles, with various appointments in settlements back from the river. I was alone, and generally preached once, or more, every day; and had but little time to visit, especially the scattered members. In those days we had, now and then, what we called upon our plan, "rest days"—in which we did not preach, but visited and regulated the classes, &c.

I planned a rest day to visit ten families, who had gone back from the river, and built cabins, and began to clear land, &c. Some of them never came in to meeting, and others but seldom. These were scattered wide apart some miles from the river, most of whom I had never visited. My kind hostess prepared me an early breakfast, on Wednesday, the 2d of April, so that I was on my way by the rising of the sun. By watching the blazoned trees where there was no footpath, I succeeded in finding every family. At that time provisions were very scarce, and many families were for some time without bread. At noon I was in a large family; and as they were preparing the dinner, I numbered them, comparing them with the parents and some eight or ten children; and although urged to share with them, yet grieved them by begging to be excused. I committed them to the care of our heavenly Father and retired.

Toward night I came where I was acquainted, expecting to find food, and I shall give the substance of some of our conversation, which left an indelible impression on my mind.

"Is Br. B. about home?"

"No; he has gone upon the river to work."

"What! do you stay here alone, day and night, with your infant?"

"I do."

"But are you not disturbed by the howling of the wolves upon this mountain during the night?"

"I must confess that I am sometimes startled from my sleep by a loud howl, and press my babe to my breast; but as soon as I am awake some eight or ten children, and I take special care to secure the window and door; so I commit all into the hands of the Lord, and compose myself to sleep again."

As we were conversing I saw the appearance, and asked,

"Have you potatoes roasted?"

"Yes;" and as she cast a wishful look toward me, added, "have you not had dinner to-day?"

I replied in the negative, and a shade of sadness came over her countenance, as with manifest emotion she said,

"I would get you something to eat, but I have not a morsel of bread or meal in the house, and but about a peck of potatoes, which will be more than sufficient for me until Saturday, when I expect my husband will return with some meal, and then we shall have bread again. But I am sorry on your account."

I interrupted her, and charged her to feel no uneasiness on my account, as I could get along well enough; and perhaps with some emotion, said,

"Is it possible, sister, that you can rejoice evermore in this dreary forest, subsisting upon potatoes, with your infant at your breast?"

After a little pause, she calmly and cheerfully replied,

"You may be assured, my brother, there are times when I feel my situation keenly; but I dare not dwell upon it. I have looked the matter all over, and consider the providence of God has placed me here, and I can therefore ask for grace according to my day. We expect to endure many privations in a new country, especially before we are able to raise our own provisions. We hope soon to be more comfortably provided for. The Lord grants me the consolations of his Spirit, and I have much to be thankful for. As to my present condition, this is the third day I have been alone, and the week will soon pass away, when I expect my loneliness will cease," &c.

She said many things with evident design to relieve my anxiety on her account.

The potatoes were drawn from the ashes, and I would much have preferred to continue fasting, but I could not. No; I would not grieve her heart by refusing to share in her repast. So we ate our food with gladness, and committed ourselves and all concerns into the hands of the Lord, and I retired rejoicing.

O how often I have thanked the Lord for that visit! There is a satisfaction in thinking about it. That strong impression which it made upon

my soul still retains its vividness. Busy thought delights to re-visit that lone spot, where all seems as when I left it. But a few forest trees are felled, and the log cabin erected; and there she sits upon that rude bench, with her infant in her arms, giving me one of the best illustrations of Christian resignation which I ever saw. I have given a sketch of her to hundreds of our complaining sisters, who make themselves wretched by murmuring, and have advised them to seek for that grace which gave her the victory.

Many a time as I have sat by the full table, and heard the apology of the good woman about her food, has that visit rushed upon my mind; and sometimes I have attempted a description of that simple repast, where gratitude and thanksgiving were the chief ingredients.

No one need to impute the calms of our sister to stupid carelessness, stoical apathy, or ignorance of the comforts of life, for she was as capable of feeling as women in general. I consider hers a peculiar case of that sufficiency of grace which is given to all who faithfully believe in God, in order to equalize the allotments of a mysterious Providence, that each and every one may have matter of constant praise and thanksgiving.

The Lord directed the goodly land to be divided by lot among the tribes; and he well knew that some might have an advantage as to soil, &c., so he gave special promises to equalize their various lots; that the sun should shine—and his rain and dew, and blessing, should be upon it, and his eyes should be over it perpetually for good, &c. Each tribe was required to improve his lot by diligence and care, and then ask the blessing of the Lord upon it. Nor did it make so much difference what the lot was, whether a mountain of rock, or a plain of rich soil; for when "his blessing came upon it," then "they sucked honey out of the rock, and oil out of the flinty rock."

So the providence of God has apportioned a lot to each of the human family, and has decreed that "the willing and obedient shall eat the good of the land." He requires all to "be diligent in business, and fervent in spirit;" and improve their lot; or upon the principles of reason and grace, to exchange it for another.

In either case, if we get the blessing of the Lord upon it we shall be happy; but complaining about our lot brings a curse instead of a blessing. May we enjoy the blessing of Christian contentment!

A. KENT.

New Bedford, Aug. 5, 1848.

For the Herald and Journal.

A SUGGESTION TO MINISTERS IN BEHALF OF CHILDREN.

On visiting a pious mother not long since, she remarked in the course of her conversation, "I wish ministers in every sermon they preach, where children are present, would address a few words to them; they sit oftentimes all day in meeting without hearing anything that particularly interests them, the language being unsuited to their capacity."

The writer would most respectfully suggest to ministers to consider the above remark, and individually ask themselves the question, "Am I faithfully obeying the Savior's injunction, 'Feed my lambs?'"

It is to be feared that many dear children, even among those who have professedly pious parents, die in an unrepented state, and consequently are lost; for God hath said, "the soul that sinneth, it shall die." The child that knows how to sin, how to disobey the law of God, and who wilfully and habitually does it, has probably passed the line of accountability. But finite minds cannot determine the precise period when this line is passed; doubtless some do so much earlier than others. Hence the importance of beginning early to warn children faithfully of the awful consequences of sin, and to direct them to the "Law of God," that taketh away the sin of the world." For this purpose, in addition to Sabbath School and home instruction, I think it would be well to have children's class meetings formed whenever and wherever it can be done. With intelligent, pious and discreet leaders, many of them would in their youth become established Christians, and thereby fitted for an early death, or for a life of extensive usefulness in the church and world.

B. S.

For the Herald and Journal.

MISSION TO THE SHOALS.

BR. STEVENS:—For the benefit of the Mission at the Isle of Shoals, some of its friends would be much gratified if you would have the kindness to give the following communication, from the Rev. Mr. Peabody, to the editor of the Portsmouth Journal, an insertion in the Herald.

It is to be hoped that the Mission will not be given up.

If any people on the earth need the Gospel, it is the fishermen of Gosport. Let then the friends of missions sustain it by their contributions and prayers. It is to be hoped that our Methodist churches on the sea board will remember it in their benevolent contributions. Let us have one mission on the principles of the "Christian Alliance;" thus produce one practical argument to the world that Christianity is one and the same thing the world over.

A FRIEND OF MISSIONS.

K., Sept., 1848.

Mr. Brewster, Dear Sir:—Permit me, through your paper, to make an appeal to the public in behalf of the Mission at the Isle of Shoals. Mr. Plummer, the late Missionary, (who though not without some excellent qualifications for his office, had rendered himself justly objectionable to many friends of the Mission,) has been advised to resign, and his contract terminated in June. We have engaged for the current year the services of Rev. Mr. Blodgett, a highly esteemed minister of the Methodist church. He has not been appointed without the most careful inquiry into his character as a man and a minister. He was for sometime the agent of the N. H. Bible Society, and as such was favorably known to many of the churches of every denomination in the State. We have also in his behalf, letters of recommendation, expressed in the most unqualified terms, from Bishop Hedding of the Methodist church, and from Rev. Mr. Scott, the Presiding Elder of this District. Rev. Dr. Parkman, of Boston, who has visited the Island within a few weeks as an agent of the Society for Propagating the Gospel, after having heard Mr. Blodgett preach, and made inquiries from house to house as to his acceptance among the people, expressed himself entirely satisfied as to Mr. Blodgett's ability, faithfulness and devotedness as a Missionary, and writes

in high terms as to his services as a preacher and a pastor.

The cost of this Mission for the current year will be about \$350. Of this sum \$250 are contributed by the Society for Propagating the Gospel. The Executive Committee of this society are very solicitous to try as fully as possible the experiment of the Mission for the present year, with repeated visits of inspection from members of the Board, with a view of letting the continuance of the full amount of their grant depend on such results as the labors of the year may bring to their knowledge. The remaining \$100 must be collected principally or wholly in Portsmouth. All that the people of the Island can afford to do, is to furnish wood for the school and church; and in doing this they probably tax themselves to a larger percentage of their income than the citizens of Portsmouth generally do in the support of their institutions of religion and education. The object of this communication is to beg the members of our religious societies generally to help sustain the experiment for one year longer, under the eminently favorable circumstances, in which we are enabled to try it. Should it be unsuccessful, we shall not ask again. Should it be decidedly successful, we will produce evidences of the success before we make another appeal. The former contributors to this charity will, in the course of the next week, be solicited to renew their subscriptions, and we trust, will not refuse their aid, with the prospect now before them of its not being bestowed in vain.

A. P. PEABODY.

CHANNING ON FUTURE RETRIBUTION.

It seems to me that a man of common understanding, reading the Scriptures without any knowledge of the way in which they have been interpreted, would not think it possible that the doctrine should ever have been drawn from them that there is to be no future punishment. Almost any opinion would seem to him to receive greater countenance from the Bible than this. Yet this opinion has found strenuous advocates; and, from its very nature, it has not been advocated without making converts.

This error should be resisted with earnestness, because it directly, palpably, and without disguise diminishes the restraints on vice. It is at war with society. It is a blow at the root of social order. It lets loose those propensities which are constantly struggling against the principle of duty, and which this principle, unaided by the fear of future suffering, is in multitudes poorly able to restrain. The doctrine I am opposing goes to the very extinction of conscience. Conscience in man is an echo, if I may so speak, to the will and moral sentiments of God. It dictates are authoritative, because we feel them to be dictates of Him who made us. A sense of God's abhorrence of sin is the chief nourishment of our abhorrence of it. Let God be viewed as so unconcerned about character as not to punish the guiltless life; as to fall short in his administration of the plainest requisitions of justice; and a deadly torpor would spread over the human conscience. Moral sensibility would be paralyzed. * * * * *

The effects of this doctrine, indeed, may not immediately appear, because its very extravagance prevents its being thoroughly believed; because it cannot eradicate the principles of our nature, and cannot entirely efface the principles of education. Guilt and punishment are seen to have a connection too natural and intimate to be wholly separated even in thought. But whilst the influence of the doctrine may be counteracted by these and other causes, such as natural good dispositions, freedom from great temptations, the power of opinion, and the like, yet its proper effects must be always bad;—its fruits are bitter, its tendency is to sin and death.

A SECRET IN CHARLES LAMB'S LIFE.

The last Living Age contains an article from the British Quarterly Review on the genius and writing of Charles Lamb, in which a fact in his history, hitherto unrevealed to the public, is made known. The grave having closed over those whom the story may affect, it is now given as a noble example of unobtrusive heroism:

"Yet, in that queer looking clerk—in the delicate Elia, underneath the lightsome wit and playful fancy, there were shrouded a dark tragedy, such as would have broken many a robust spirit. Lamb himself, at the time we speak of, being a mere clerk, and unable to afford them assistance; the weight of their maintenance fell upon his sister, the well known Mary Lamb. By her needle she contrived to support them. She had taken a young girl into the house as an apprentice, and things went on smoothly until the increasing infirmities of the old lady, and the incessant watching thereby rendered necessary, made great inroads upon Mary Lamb's health. Having in the earlier part of her life suffered temporary insanity from harassment, Mary's present state was alarming, and her brother went to Dr. Pitcairn in the morning to consult about her, but unhappily did not find him at home. On that very afternoon—it was the 22d September, 1796—while the family were preparing for dinner, Mary seized a knife, which lay on the table, and stabbed her mother to the heart! An inquest was held the next day, at which the jury without hesitation, brought in the verdict of lunacy. This ghastly incident gave a new shape to all Lamb's subsequent career. At that time he was in love; but like a brave, suffering, unselfish man, he, at twenty-one, renounced the dream of love for the stern austerity of duty. To his sister he devoted himself in the most absolute sense of the term; and though she was subject to recurring fits of insanity, and though he never left home without taking a strict waistcoat with him, Hazlitt used to say, 'Mary Lamb is the only truly sensible woman I ever met with.'"

JOHN WESLEY ON RHETORICAL STUDY AMONG MINISTERS.

"Would not one wish for a strong, clear musical voice and a good delivery, both with regard to pronunciation and action? I name these here, because they are far more acquirements than have been commonly imagined. A remarkably weak and untunable voice, has by steady application become strong and agreeable. Those who stammered almost at every word, have learned to speak clearly and plainly. And many who were eminently ungraceful in pronunciation and awkward in their gesture, have in some time, by art and labor, not only corrected that awkwardness of action and ungracefulness of utterance, but have become excellent in both, and in these respects likewise the ornament of their profession."—Wesley's Works, Vol. vi., p. 220.

WEDNESDAY, OCTOBER 4, 1848.

WESLEYAN IMMIGRANTS.

We have several times referred to the propriety of some systematic measures for the protection and direction of Methodist immigrants from Europe, thousands of whom arrive on our shores without meeting an expression of brotherly attention or sympathy from the American church. Carried along by the overwhelming current of emigration, they are scattered over the Great West without religious ties, and often backslidden in heart and life. We doubt not that there are many thousands of English Methodists in the West, unknown as such to the American church. A little brotherly sympathy and counsel might have encouraged them to hold on to the faith amidst the temptations and discouragements of their new circumstances, and thus have saved them from apostasy. Notwithstanding our frequent references to the subject, we regret to say that not a word of response has reached us from the American church. We are happy to notice, however, that our English brethren are turning their attention to it. A Wesleyan paper just received has the following:—

"On the subject of emigration we have received many letters from members of the Wesleyan societies, especially from parties resident in Cornwall. We have also had letters from several other quarters, whence individuals, feeling the pressure of the times, intend proceeding to those settlements which promise what England does not now provide for them, abundant food and labor. Many of them express a wish that some consoling and encouraging facilities, and the stream of emigration is setting, we have mission churches formed, and missionaries laboring. There would be no difficulty in a system that would preserve the people among us, and greatly benefit the mission work. And in the United States, where the Methodist form another family, a plan might be formed for securing the transfer of the emigrants to the care of that important church. The subject only requires to be taken up with the spirit and skill that have made our Missionary Society what it is. For the purpose of a central office, the Centenary Hall, in Bishopsgate Street, offers admirable facilities, and its unoccupied rooms could not be better appropriated. A few clerks, under the direction of the Secretaries, would be able to manage the details, and a small fee from each emigrant would cover the expenses of management. Besides, the facilities for collecting and diffusing the best information would be at once secured, that it might become not only a consoling, but a national, a world-wide advantage. With intelligent missionaries in every available spot on the surface of the globe, there would be no difficulty in getting at the best information, and in directing emigrants to those localities where they would be both blessed and made a blessing. We respectfully urge this subject on the attention, in the first instance, of the Missionary Committee and the Wesleyan ministers resident in London."

An English neutral paper seconds this suggestion, and says:—"It would be highly useful if the Wesleyan body could establish an office in London for the purpose of collecting and giving to applicants the best information, and appoint a proper officer to superintend the negotiations for passage, &c. We respectfully urge this upon the committee. It might be made to serve all the purposes of a register office for emigration, and would greatly add to the comfort and safety of intended emigrants."

A London correspondent of the Christian Advocate and Journal makes the same suggestion. He says:—"The tide seems setting toward Australia, Cape of Good Hope, Canada, and your immense territory. Some systematic arrangement for directing this stream we greatly need, that it may alike benefit the poor creatures of whom it is composed and the country to which it may flow. We hope that some plan will be hit on by the Wesleyans of this country, to be joined in by the members of the Methodist Episcopal Church in the United States, to prevent the large number of Wesleyans now leaving our shores from being lost to the church and to Methodism."

This simultaneous expression of interest on the subject will, we doubt not, lead to some immediate scheme of measures adapted to the design. We do not think the subject need involve much practical difficulty. We would suggest that our Missionary Secretary take it in hand, as it is intimately related to our Home Mission interest. Under his sanction, or that of the Board through him, a diligent brother (layman or supernumerary preacher) might be authorized to open a small office in New York, where applications for information respecting the best routes, fares, places of settlement, the exchange of their foreign money, &c., could be made by immigrants. A small fee of 12 1-2 cents or 25 cents would meet fully the expense of the office, and render such information very cheap to the applicants, for it would save them vast trouble and imposition on the route. A succinct, carefully compiled little volume, containing information of the routes, fares, and best Western locations, and stamped with a good religious character, would sell extensively at such an office, and would help further towards its support.

In the course of time affiliated offices could be opened in other Atlantic cities and in the West. Such an agent would be in correspondence with our Western Home Missionaries and other preachers, and a concerted arrangement for the reception of the immigrants could thus be maintained.

Many feeble churches in the distant West might in this manner receive an accession of one or two hundred members at a time, and start at once into strength. In concert with an agency in England, Methodist passengers, when they come in companies, could be put under some sort of systematic religious arrangement—prayer leaders and class leaders could be appointed among them; when they arrive here they would often be in sufficient parties to charter an entire canal boat for themselves, and thus convert it into a Bethel, where the corrupting influence of a promiscuous multitude would be escaped.

The advantages which would inevitably attend any plan of the kind are too numerous to be mentioned.

The chief objection we apprehend will be the fact that many, fleeing as they do from starvation, would seize upon such an agency as an opportunity of throwing themselves on the charity of the church, and that we should soon be overwhelmed, not with fees for counsel, but with the importunities of the unfortunate or the thriftless. This, we confess, is a delicate liability. Still it should be energetically controlled. We are now doing nothing, either by counsel or by almsgiving, for these foreign brethren; the question is, shall we continue to do nothing, or do what we can? We obviously cannot provide an arrangement adequate both for the purposes of the proposed agency and charitable relief besides. Shall we then leave the one undone, because we cannot do the other? Assuredly not. Let us have the agency then; and as it must be crowded down with the mendacity of emigrants unless guarded in this respect, let it be distinctly known that it is exclusively, invariably confined to its specific intentions. Our charities should doubtless be exercised towards such sufferers,

but let them have other channels rather than this plan should fail by the objection we have noticed. We repeat, then, that the practical difficulties of such an agency do not appear formidable. Shall it be attempted? There are many brethren among us familiar with the West who would be competent for the office, and would find in it a grateful sphere of Christian usefulness and a good means of livelihood.

THE CHURCH.

Intimations of a revival of the work of God begin again to reach us from several quarters; may they prove but drops before the shower. Never, perhaps, has there been a period in which we needed more Christian watchfulness and steadfast fidelity to our religious duties. Immense agitations are tossing the public mind, and diverting it from the more sober interests of religion. The rapidity of our intercourse with the old world—affording us weekly arrivals—has brought its great interests intimately home to us, and furnishes an absorbing occasion of public excitement. But above all, the political crisis at hand is heaving with its approaches the whole land. Christian men owe duties to their country; we would not have them neglect these duties, especially of that most momentous responsibility, the elective franchise; we believe, even, that the moral sentiment of the country should have much more to do with the powers of citizenship than it has hitherto had. But who can deny the tendency of such excitements now prevail about us, to deaden the zeal and spirituality of Christian men? It need not be so; but to counteract the baleful liability, increased devotion to our religious duties is requisite. Use, then, Christian brother, faithfully and manfully use your powers as a citizen for what you deem the true welfare of your country, but slacken not an iota your religious duties, whether private, domestic, or public. The first omission will lead to others; be determined then that the first shall not occur; or if it has occurred, be determined that it shall forthwith be repaired. Go further even, and if possible, while these dangerous times last, be found often at ever prevailing with God in your closet. Take care of your soul and the souls of those committed to your trust, whatever becomes of your party, or even your country; for both of these must pass away and be among the things that were, but are not; but your soul, and those dependent upon you, will survive the "wreck of matter and the crush of worlds."

IS IT TRUE?

We have received a letter from a member of the Methodist Episcopal Church, South, stating that a member of that church, a preacher occupying an important and influential public office of the church, not only owns slaves, but recently sent three of them into the city of "—," under the pretext of hiring them out, but instead of hiring them as they were led to expect, he sent them down the river to be sold to the best advantage. "These negroes," continues our correspondent, "were a man, his wife and an infant child; the parents have six or eight other children, owned and retained" by the Methodist preacher in question; and what adds, if possible, to the guilt of this forcible separation of an oppressed family, is the fact that the parents thus sold away from their children into the deeper slavery of the further South, were exemplary Christians and members of the same church with the clerical man-seller. These charges seem to us too heinous to be true. Without publishing the letter, which gives names, localities, &c., we thus briefly refer to them, hoping they can be contradicted. If true, the facts must be known to our brother editor McFerrin, of the Nashville Christian Advocate. According to the information of our correspondent, they must be false unless he knows them, and we pledge ourselves to suppress the letter now in our hands and openly contradict the above references, if they are true, it is published; if they are not true, it is due to the public that they should be contradicted.

METHODIST INDIANS AND THE M. E. CHURCH, SOUTH.

A correspondent of the Nashville Christian Advocate, represents that not only the Wyandotte Indians are disposed to adhere to the Methodist Episcopal Church, but that "also other smaller tribes are influenced by the same or similar means," from the North. The Missionary Board of the Church South has taken some action in reference to the fact; we give the following from the Nashville Advocate:—

The Board adopted the following resolution, viz: Resolved, By the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, that we consider all parts of our missionary work within the limits of the Indian Mission Conference as legitimately pertaining to the Methodist E. Church, South, under the Plan of Separation, and we therefore respectfully recommend to all our missionaries to maintain the positions they now occupy in that country so far as the Indian Tribes may desire it, and it may be judged proper by the presiding Bishop."

It was also resolved that in any case where the tribes determine to go North, that measures be adopted to secure and retain the property belonging to the M. E. Church, South.

So far as this course of our Indian brethren results from an enlightened opposition to slavery and a proslavery church, it is an admirable example of the influence of Christianity upon them; we hope, nevertheless, that the movement will be so conducted as to stop the mouths of all "accusers of the brethren," and that especial care will be taken not to involve the missionary work in distractions which may injure souls. Slavery is a sin, from the guilt of which let all good men wash their hands.

KENTUCKY CONFERENCE.

The Methodist Visitor reports from this Conference. Bishops Soule and Capers were both present in unfeigned health. The Conference received and adopted the Methodist Expositor, with a high degree of enthusiasm. The report recommends the adoption of the Expositor to the Louisville, St. Louis and Missouri Conferences. A Publishing Committee of three laymen in Cincinnati were also appointed, who will have the control of its finances, and constitute an executive board, reporting annually to the four Conferences above named. The missionary meeting was one of great interest.

NORTH INDIANA CONFERENCE.

The Secretary of this Conference says, in the Western Christian Advocate: "Our session was marked with dispatch, harmony, and I think a growth in grace among the preachers. For this we are, under God, much indebted to our presiding officer, Bishop Hamline, whose industry and fervent piety could not fail to influence the Conference. Our statistics show an increase of 1,039 in the membership, a large increase in the Sabbath School department, and no falling off in any of the fiscal interests of the church. Two brethren have died during the year, Isaac King and Jeremiah Early. They fell as Methodist preachers should fall, at their posts, with their armor on, victorious in death."

There has been an increase of 889 members in the Oneida Conference the past ecclesiastical year.

THE REDUCTION.

SEND IN YOUR PLEDGES.

Our readers have already seen the address of a Committee of the Publishing Association, proposing to reduce the price of the Herald to \$1.50 per year, providing five thousand additional subscribers be obtained, and that payment be made strictly in advance. These conditions are necessary to secure the Association from loss, and they must be virtually met before the reduction is made.

The reduced terms must be ADOPTED or REJECTED by the first of December, in order to make the necessary arrangements for the new volume.

Our friends will therefore see at once that they are brought to a prompt vote on the question. But how shall it be done?

The most feasible plan that we can hit upon is this: Let the preachers immediately canvass thoroughly their respective charges on this subject, ascertain how many new subscribers can be obtained, and acquaint us at once with the number, (not the names.) We shall register such pledges as fast as received, and publish the additions every week, designating the number from each Conference. In this way we hope to excite a friendly emulation among the Conferences, and inform all concerned of the progress made in the good work.

Brethren, this is a great work for so short a time, and it can only be accomplished by commencing NOW. An average of seven subscribers from each travelling preacher in New England, received at the rate of five hundred a week for ten weeks, will do the business. But then the laymen will not leave the business wholly to the preachers. They have never been called upon in vain. They will rally once more for the old Herald, and give it a glorious push into "regions beyond."

And now, whether you be preacher or layman, send in your pledge. Let us know how many subscribers you will send us by the first of January.

IF

The requisite number of new subscribers are obtained, our terms after the first of January next will be \$1.50 per year, if paid strictly in advance; in all other cases \$2.00 per year will be charged, as heretofore.

COMMISSIONS TO AGENTS.

Under the new arrangement, will be 163 per cent., or 25 cents for a new subscriber who pays \$1.50; and 10 per cent. (the present commission) on collections from old subscribers.

AGENT.

THE CHURCHES.

STAFFORD SPRINGS, CONN., SEPT. 21. Rev. F. Fisk writes:—"As I am writing, I cannot forbear to mention that our blessed Lord is pouring out his Spirit on this people, and seriousness appears to pervade nearly every mind, while a half-dozen happy converts are rejoicing in their first love."

REV. S. W. HAMMOND, writes:—"God is reviving his work gloriously in Williamstown, Conn. I spent the last Sabbath with Br. Robinson, and a blessed day we had of it. Br. R. informs me that thirty have been converted or reclaimed from a backslidden state. By the way, Williamstown has been a famous place for backsliders—hope they will stay reclaimed. The prospect is for a general work, &c."

HAMPTON, ME. Rev. F. A. Soule writes:—"God is with us of a truth on this station. His presence is sensibly felt in our congregations from Sabbath to Sabbath. Every indication of a gracious shower of salvation we now have, whatever may be the result. A cloud of mercy hangs over our village—a few more drops have already fallen—the spirit of holiness is reviving among us—fervent prayer is offered, even with strong crying and penitential tears. Religious conversation is becoming much more frequent, easy, and spiritual—the day of conflict with the powers of darkness is at hand, and our members to some extent, are harnessing themselves for the battle. Our camp meeting was much blessed to us. Those who attended from this place were revived and strengthened in spirit. Such was the influence of that "feet of tabernacles" on the several tents' companies from this vicinity. Ministers and people seem to be agreed touching this "one thing," a revival of pure religion, such as God gave to our fathers in the early days of our history. Has not the set time to favor Zion in this way already come? May God increase our faith, and "satisfy us early with his mercy, that we may rejoice and be glad all our days." O that he would "make us glad according to the days wherein he has afflicted us, and the years wherein we have seen evil," and "let his work" once more appear upon his servants, and his glory into their children, so that the "beauty of the Lord our God might be upon us," and the "work of our hands" be established forever.

HAVERHILL DISTRICT. Rev. J. Spaulding writes:—"It gives me great pleasure to say we are having general peace in Haverhill District, and in several places a few conversions. Our camp meetings were good ones—seasons of refreshing from the presence of the Lord."

WILBRAHAM: A student writes to his friends, Sept. 25th, that "there is quite a revival in progress here at the present time. Many of my associates are inquiring the way to Christ, and others have already found him precious to their souls. About thirty have been forward the last week for prayers, and many others almost persuaded to come out and be on the Lord's side. I am not altogether without participation in this good work. My soul has been blessed while engaged in prayer and conversation with my young companions, and my faith grows stronger and stronger every day."

LITERARY ITEMS.

EVANGELICAL ALLIANCE.—A new weekly paper has made its appearance in London, under the name of the Christian Times. It is brought out under the auspices of Sir Culling Eardly Smith and John Henderson, Esq., and takes the place of the Universe, the copyright of which these gentlemen had purchased. It will be friendly with all evangelical Christians, in whatever organization they may be found.

THE CHRISTIAN REPOSITORY, Methodist paper, Philadelphia, after a suspension of four weeks, has been resumed with pledges of considerable improvement.

NEW YORK BOOKSELLERS' SALE.—It is estimated that the number of volumes sold at the late New York trade sale exceeded 400,000, and the amount realized by the sale was over \$200,000, without including stationary. Nearly four-fifths of the books sold were school books and juvenile works, a fact which argues well for the progress of education and the spread of intelligence. The following is a classification of the works disposed of:—

Common school books,	150,012
Juvenile works,	31,708
Classical school books,	32,000
Moral and religious works,	11,112
Tracts,	11,000
Miscellaneous works,	4,200
Works of fiction,	5,700
Literary works,	2,500
Philosophical works,	4,200
Historical,	1,200
Illustrated works,	1,100
Medical works,	1,100
Total,	320,028

CORRESPONDENCE.

LETTER FROM PROVINCETOWN.

Propriety—New Church—New Chapel—Dedication—Rev. C. K. True's Sermon.

DEAR BR. STEVENS:—The Lord has been favoring us much on this extremity of the Cape. Members of our church are living who remember the time when from seven to nine alone met in class, and as one told us a day or two since at love feast, it was then any thing but popular to be a Methodist. Now we have some four hundred and fifty members. This spring we had an opportunity of extending our borders, which the members promptly met. The Universalists having vacated their house to occupy a new one, our brethren purchased it. The frame is sound and not old. By spending some three thousand dollars in repairs, it has been made within and without quite a beautiful edifice, reflecting great credit upon those to whom the management of the remodelling was entrusted. We have organized a new church, comprising about one hundred members, who, believing in God, consider themselves well able to go up and possess this part of the land. On Thursday last we had the house re-opened and set apart to the service of God, upon which occasion Br. C. K. True preached a cheering, heart-warming sermon. His subject was, the Church of Christ. I shall attempt no praise, but simply say, the general expression of brethren with reference to it, is, it did them good. Full of elevating thought, the preacher's aim was evidently the heart; the well directed arrow found its mark, and we are blessed.

Thus you and others, Br. S., who expect, God permitting, to visit here at our Conference next spring, will find upon this circling arm of sand where the Pilgrims first trod the Western shores, one large Methodist church that will seat one thousand persons, and upon the last extremity, the *se plus ultra* of our Cape, a younger sister capable of accommodating say four hundred worshippers of God. Between now and Conference time we expect God will swell the ranks of our Zion. We intend, as the ministers of the church come up here from the yearly campaign, to meet you with warm hearts, and join you on these sandy shores in glad praises to God. Brethren will find the Cape sandy, yet fruitful.

Yours, &c.,

SAMUEL FOX.

Provincetown, Sept. 25, 1848.

LETTER FROM LYNN.

Great Sickness and Mortality.

MR. EDITOR:—We are in this place suffering a very severe, and unprecedented scene of sickness and mortality. It made its appearance about the first of August, and from that time to this date, some over one hundred of the dear people, of all ages, of Lynn Wood End, have passed from time to eternity, besides perhaps hundreds who have recovered or are in a state of convalescence. The epidemic is the dysentery, or summer complaint, but of a peculiar type. This scourge has bereft us of some of our most valuable citizens—the chastisement has been unusual and severe; the scenes I have been called to witness have been too overwhelming for my feeble and diseased system to bear up under, (for I have suffered by it slightly for four weeks, and my wife has just escaped the grave), and by the advice of my physician I left the place with my wife one week and two days, and have returned much improved in my health, and my companion is also gaining health; but the disease yet prevails, though not so frequent in its occurrence, but quite as fatal in its effects. O what a gloom pervades this whole community! Habitués of mourning cover almost every form we meet, while the solemnities of eternity seem more deeply engraven upon the countenance. Who shall be summoned next, God alone knows! Several of the members and some of the official brethren of this charge are now being shaken over the grave, to glorify him in the flame and in the floods. I shall write soon and give some particulars.

A. D. MERRILL.

Lynn Wood End, Sept. 26, 1848.

THE CHURCHES AND REVIVALS.

One Hundred Years Ago—Protestant Christianity—A Thrust at Infidelity and Roman Catholicism—Full Salvation—The Heavenly Union.

It is a remarkable fact that about the same time that God commenced the great revivals of religion under the Wesley and their co-laborers, in Old England, he also poured out his Spirit upon New England, and the middle colonies of this New World, and through the devoted, apostolic zeal and labors of Davies, Tennent, and Edwards, began a similar work—similar in all essential features. These holy men, on both sides of the Atlantic, preached the Gospel with great plainness and power. Sinners were suddenly alarmed, clearly convicted of sin, and thoroughly regenerated by the Holy Ghost. They knew when they were converted, and lived holy and happy lives, walking in the light of the Redeemer's countenance, exulting in the joy of the Lord, and triumphing in the greatness of his salvation.

In those revivals were laid the foundations of the world's present prosperity; but especially of the mighty and magnificent institutions which are the ornament and glory of the age.

The faith that was exercised, and the prayers which were offered one hundred years ago, are yet plucking down blessings on Europe and the United States, and are yet being answered in the redemption of the nations whose moral night, without moon or stars, has lengthened into thousands of years! O for such faith and prayers still to lay hold on heaven! O for such devotion and zeal still in the church!

We have hinted at the organized benevolence which is characteristic of the church and the times, such as the American Bible Society, the American Tract Society, and the great and effective missionary organizations under the control and patronage of the leading sects in this country and Europe. We would include all the other strictly benevolent institutions also; for they are the foster-children of the church, originated and sustained by the pure Christianity peculiar to Protestantism. Infidelity, either in its theory, spirit or practice, has not the slightest element of goodness. It does not fear God; it neither loves man. It is "earthly, sensual, devilish," without one redeeming quality. And Roman Catholicism is about as bad. It is the embodiment of corruption in doctrine and morals. It is the devil's highest conception of insubordination to the throne of heaven—the masterpiece of hell's inventions to hold our weeping, ruined world in subjection to the prince of darkness. What oceans of blood has the Roman church poured upon the earth, and how many millions of souls under the altar of heaven to-day are crying out against her, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" These are the Christian heroes who have gone to heaven through the fires and floods of martyrdom. Their "robes are washed and made white in the blood of the Lamb."

The reader will at once perceive that we set up a high claim for the Protestant churches—a claim which includes all the Christianlike benevolence of the age. We are right in this claim. No one can, with the world's history before him, modestly or successfully controvert what we say.

But here, just here, is a point of danger to the church. She must not fold her arms, nor sit down and complacently survey the territory which she redeemed and reconquered to Christ. She must not recline at her ease and recount the victories she has won! The millennial and the eternal years will be long enough for this. The church must sleep armed for battle. She must rush on to the conflict. She must keep the banner of the cross unfurled, and shout for the hour of strife and victory, as long as there is a dog of hell to move his tongue against her great Redeemer. Without a figure; the church in all her departments must keep the spirit of revivals; she cannot succeed without this spirit. It is her power and salvation; and with it she is "terrible as an army with banners." And now a solemn question. Do the Christian sects in this country enjoy this spirit as in former times? Do the old Puritans, and especially do the Methodist churches of New England enjoy it as in earlier periods? We do not mean to imply by these questions that there is not a large amount of sterling integrity and ardent piety in all the churches,—by no means; but simply we mean to suggest that Christians are not going on to perfection in their own experience as they should, or laboring for the immediate salvation of souls. If we are correct in this thought, then we are in exceeding danger. We shall lose the victories we have achieved—the territory we have acquired; and what we lose will help to accumulate the woes of hell. Hear it ye ministers of Christ! ye members of his church! Every sinner that dies unregenerate in your congregations shrieks an awful testimony against your unfaithfulness as his trembling spirit flies away to the bar of God. Had you been faithful, humble, holy, devoted and laboriously engaged in the work of God, nineteen probabilities out of twenty that poor sinners now accused to eternity, might have been shouting on the plains of heaven.

The reader must excuse our incoherency, for we hold a random pen. We write in earnest, and because we do not believe there is any permanent success for the New England or American churches, but in the enjoyment of full salvation, and in cultivating the good old fashioned spirit of "reformation," or revival. Our Missionary Boards need it. The managers and agents of our Bible Societies need it: the heads of our colleges and literary institutions need it: our ministers, young and old, need it: our editors need it; and what is more, we all must have it; and, thank God, we all may have it now. We have learning, talents, money, and every kind of worldly prosperity—but we must have the union—the power of the Spirit, which is promised as a special dispensation to the church.

REDUCTION OF PRICES.

Nearly a page of the last Christian Advocate and Journal is covered with the catalogue of our Book Room publications at the reduced prices. The Advocate says, that "the average reduction will be found to exceed the 15 per cent. required by the resolution of the General Conference, and the prices, we believe, are generally lower than those of any other publishing house. We trust that the reduction in the prices will produce a corresponding increase in the sales." Let our preachers bear distinctly in mind that the success of these experimental reductions, whether as regards our books or periodicals, depends chiefly upon them. Every good business man knows they must succeed if the agencies for their circulation are properly exerted; but these are with the preachers. Shall these experiments then be successful, or be attended with mortifying defeats. Arouse yourselves, dear brethren of the ministry, urge the periodicals, scatter the books, put your hands to the work with determination, and it cannot fail.

ST. LOUIS—REV. A. J. CRANDALL.

Br. Crandall has arrived at his new post, within the disputed territory. He writes to the Northern Christian Advocate, Sept. 9, as follows:—"As I awoke, I found with gratitude that we were in our destined port. We soon arranged to take quarters at the City Hotel, until we could find our friends. This was soon accomplished, and a comfortable boarding-place was at once provided for us until we become settled. We have been here three days. The prospects are good for the success and permanency of the Ebenezer Methodist Episcopal Church, so far as I can learn in this brief time, and my convictions are more and more confirmed that I am in the way of duty. I have as yet seen but little of the city, and learned but little in relation to the Missouri Conference. We had with us yesterday three of the preachers belonging to this Conference, and several of the Illinois brethren, all of whom feel confident that the Missouri Conference is destined to wield a strong influence for God and Methodism."

BROMFIELD STREET CHURCH.

This venerable Methodist chapel has been undergoing a thorough renovation during the summer. Some of the daily papers have indulged a little criticism on the architectural style adopted in the new exterior. These criticisms were quite premature; now that the plan of the building proves to be more visible, it is found to be as really beautiful as it is novel; it stands a graceful attraction amidst the great improvements recently made in old "Bromfield Lane."

TROY CONFERENCE ACADEMY.

A very neat catalogue of this thriving Seminary has been sent us. The Faculty is composed as follows:

Rev. John Newman, A. M., Vice Principal.	
Oran Faville, A. M., Teacher of Ancient Languages.	
Rev. Russell Z. Mason, A. M., Teacher of Mathematics.	
Lewis F. Jones, A. B., Teacher of Natural Science.	
Samuel L. Hooker, Teacher of English.	
William H. Miller, M. D., Lecturer on Anatomy and Physiology.	
Malona Stevens, Preceptress, Teacher of Modern Languages.	
Lucy H. Perry, Teacher of Music.	
Elizabeth C. Lester, Teacher of Drawing and Painting.	
The Summary of students is as follows:—	
Gentlemen,	186
Ladies,	123
Total,	309

A BOOK FOR EVERY METHODIST.—Permit me, through the Herald, to call the attention of its numerous readers to a valuable work, published by our Book Agents, entitled "A Discourse on the Administration of Discipline, by E. Hedding, D. D., Bishop of the M. E. Church." If our preachers and people will read, mark, learn, and inwardly digest the whole of this most excellent book, it will do them good.

G.

THE MICHIGAN CONFERENCE reports an increase of 303 members.

THE REV. E. T. TAYLOR, whose ill health we heretofore mentioned, has resumed fully his ministerial labors; the old Bethel floats as majestically as ever.

THE numerous friends of Rev. B. Othman will regret to learn that he has been dangerously sick for several weeks, at his station, Newport, R. I. By the good providence of God he is gradually recovering.

UNSETTLED MINISTERS.—A writer in the Christian Register says, in reference to the Unitarian clergy, "I believe it is susceptible of demonstration, that the number of Unitarian preachers who have no parishes, no constant employment, in fact, no home, but are compelled to lead a vagrant life, is greater than the number of vacant pulpits belonging to that denomination."

THE BIBLE SCHOOL.—The organ of our Vermont brethren (The Christian Messenger) refers favorably to the late letter of Br. Brown respecting the Biblical School, and says: "It contains intelligence cheering to the friends of our infant School of the Prophets at Concord." We hope yet to see our Vermont brethren side by side with the other New England Conferences in this good work. God has so far prospered it as to show his sanction of the measure; let our old differences be displaced by harmony and mutual confidence, and no impediment can stand before us.

SINGULAR.—The Rev. Mr. Bouton, in his late discourse before the Congregational Convention of New Hampshire, is reported to have said, that "formerly nine-tenths of the ministers of New Hampshire were liberally educated, but the proportion had much diminished, so that now only two-thirds were graduates of colleges."

That "formerly" was, however, when the clergyman of New Hampshire were limited to a few parishes of Congregationalism. The proportion of uneducated pastors is no disgrace to the State, while the proportion educated is highly honorable, and will bear comparison with that of any other equal population in the country.

THE PACIFIC CONFERENCE.—Bishop Waugh (who has Episcopal charge of our Foreign Missions) has informed the Missionary Board that measures have been adopted for the formation as soon as possible of the new Conference on the Pacific coast, as authorized by the General Conference. Two missionaries will be sent by next spring to California.

THE NORTH INDIANA CONFERENCE reports an increase of 1,635. It comprises more than 27,000 members.

THE HERALD.—Many letters encouraging our project of reducing the terms of the Herald, and suggesting important thoughts respecting it, have been received. We thank our brethren for their interest in the measure, and have placed these letters in the hands of our Publishing Committee, where they will be fully considered.

WE have received an eloquent address, delivered by Rev. E. O. Haven, on resigning the office of Principal of the Amenia Seminary. It is an earnest and impressive exposition of "the objects, claims and character" of a proper academical education.

REV. EDWARD WADSWORTH, D. D.—The Richmond Christian Advocate says it has learned from a highly respectable source, that it is not improbable that the Rev. Edward Wadsworth, President of La Grange College, will return again to the Virginia Conference.

NEWSPAPERS.—Among numerous indications of the increasing interest of the community in religious intelligence, it is noticed that three religious news papers have, within a short period, been commenced in Texas, the "Texas Presbyterian," the "Texas Christian Advocate," and the "Texas True Evangelist."

REV. DR. EARLY says in the Richmond Christian Advocate that the Southern Commissioners had received no word from our Agents respecting the Property Question, and thought it improper to wait any longer.

BRETHREN, are you at work for the Herald? The plan of securing pledged names, as stated by our Agent, removes all real objections. Don't delay then, if you wish to "carry" the reduction; begin forthwith—this very week if possible—and report weekly to the Agent.

LITERARY NOTICES.

GEORGE ON UNIVERSALISM.—Strong & Brodhead have issued a new edition of this able volume. It is so well known to our New England preachers as not to need commendation from us; we will say, however, that it is the most comprehensive and thorough historical view of the subject to be found in our language. It begins with the apostolic times and traces the question down to our days; though historical, it legitimately discusses the doctrines and measures of the system, and thus forms a complete view of it.

The Harpers have published Mrs. Markham's History of France, one of the best elementary histories extant. It is edited by Jacob Abbott, who has adapted it to schools, by the addition of a Map, Questions, Notes, &c. It is abundantly illustrated with plates.—Strong & Brodhead, 1 Cornhill.

THE LADIES' REPOSITORY for October is on hand, at Strong & Brodhead, 1 Cornhill. It contains an ample table of contents, among which are articles from Bishop Morris, Rev. J. B. Finley, Imogen Mercia, &c. The Editor's Pencilings at Pittsburgh are continued; he gives among them an exceedingly interesting account of a burglar in the State Penitentiary at Allegheny; quite a lexicon of the "Plush language" is given. In the editorial department is a "Hymn for the Million in these Perilous Times," by Tupper. It is a spirited melody, infinitely better than his former contribution, but is a "right down" loyal and royal poem to his own Queen. The engravings in this number are very fine. They are the "Mount of Olives" and the Roman "Forum."

THE COLUMBIAN MAGAZINE for October contains a very fine engraving of a very fine Monument in Greenwich Cemetery, a good piece of Music, and an ample list of contributors. Among its writers we notice the names of Burleigh, Robert A. West, Mrs. Ann S. Stevens, &c.—Taylor, New York.

THE ARCHITECT.—No. 4 of this splendid serial has been received by Redding & Co. It contains several beautiful original designs of Italian villas. All are devoted to the art, should subscribe, without fail, for this superb

Foreign News.

NOTICES.

F. H. HOUSE, Nos. 48 and 52 Blackstone Street.
E. H. BRAHKE would inform their friends and customers that they have just received a large and complete assortment of Furniture and Feathers, Mattresses, Looking Glasses, &c. Goods packed for country trade at short notice.
 N. B. Best quality Live Geese, Geese selling very cheap.

GRANDIN, DUDLEY & BLAKE,
 GEON DENTISTS, No. 238 WASHINGTON ST.
 Boston, warrant the Teeth inserted by them to answer all purposes of natural ones.

DR. S. STOCKING, SURGEON DENTIST,

For the Herald and Journal.

HOW MANY FRIENDS HAVE I!

How many friends have I,
These hundred miles around!
And often do I sigh
While thinking they and I
May meet beyond the sky,
But not on earthly ground.

How many friends have I!
How many more I need!
Than those who spiritually die,
As once I did before
I did believe,
And did receive
Blessings untold
A hundred fold.

These friends I soon shall meet
On Zion's holy hill;
And there we shall repeat,
(On some celestial rest,
Beneath the bowers,
While golden hours
Shall roll along.)
That heavenly song
To Christ the Lamb,
Whom now I love,
And shall then be
Eternally.

Stafford Springs, Conn.

THE THREE VOICES.

What saith the Past to thee? Weep!
Truth has departed;
Beauty hath died like the dream of a sleep,
Love is faint-hearted;
Trifles of sense, the profoundly unreal,
Scarcely from our spirits God's holy ideal—
So, as a funeral bell, slowly and deep,
Toll the requiem psalm to thee? Weep!

How speaks the Present to thee? Act!
Walk, upward glancing;
So shall thy footsteps in glory be tracked,
Slow, but advancing.
Scorn not the smallness of daily endeavor;
Let the great meaning enoble it ever;
Drop not our efforts expended in vain;
Work, as believing that labor is gain.

What doth the Future say? Hope!
Turn thy face upward!
Look where the light fringes the far rising alps—
Day cometh onward.
Watch! To the light of twilight delaying,
Let the first morning arise on the praying;
Fear not, for greater is God by thy side,
Than armies of Satan against thee allied.

A TRIBUTE.

One of the most beautiful tributes to an affectionate, true-hearted wife, which we remember having seen, is the following, written some eighty years ago by an English clergyman, named Samuel Bishop. Few can read such lines without believing that the author was an amiable and happy man.

TO MY WIFE,

On the anniversary of her wedding day, which was also her birthday, with a ring.

"Thee, Mary, with this ring I wed,"
So, fourteen years ago, I said,
Behold another ring! "For what?"
"To wed thee, dear again!" Why not?
With that first ring I married youth,
Grace, beauty, innocence and truth;
Taste long admired, sense long revered,
And all my Mollie then appeared.
If, by merit since dispossessed,
Proved twice the woman I supposed,
I plead that double merit now,
To justify a double vow.
Here, then, to-day, (with faith as sure,
With ardor as intense, as pure,
As when amidst the rites divine,
I took thy truth and pledged mine.)
To thee, sweet wife, my second ring,
A token and a pledge I bring;
With this I wed, till death do part,
The ripper virtues of thy heart.
Those virtues which, before untied,
The wife has added to the bride;
Those virtues which progressive claim,
Enduring wedlock's every name,
My soul enjoys, my song approves,
For conscience' sake as well as love's.
And why? They show me every hour
Honor's high thought, affection's power,
Discretion's deed, sound judgment's sentence,
And teach me all things, but repentance.

LADIES.

For the Herald and Journal.

"HARMONY."

BR. STEVENS:—I think you justly remark of an original piece of poetry on "Night," by "Harmony," in the Herald of the 20th ult., that it "would credit to any female poet in the language." You intimate that you do not know her. I will disclose this much: Harmony is her real name, and she is the wife of a young Methodist preacher; and though frail and healthless, she has always "spirits" enough to inspire a room full of melancholics with cheerfulness. I have long been an admirer of her genius, the productions of which are enough to inspire the most unpoetical with a "smacking" of it. Take the following impromptu as proof:

Of all the poets I have read,
Among the living or the dead,
My truthful tongue has often said,
There's none like "Harmony."

Though young, self-taught, and sickly, too,
Can any one just tell me who,
In making poetry, can do
As well as "Harmony?"

Her topics, measure, rhythm, rhyme,
Her accent, emphasis, and time,
Are classic, correct, sedate, sublime,
And full of "Harmony."

And frail and healthless though she be,
It is not often that you see
Another one so full of cheer,
As this same "Harmony."

If ever I should get demure,
With spleen which no one else can cure,
And reason's not all gone, I'm sure
I'll go to "Harmony."

AMICUS MUSAUM.

BEAUTY OF JEWESSES.

It is related that Chateaubriand, on returning from his Eastern travels, was asked if he could assign a reason why the women of the Jewish race were so much handsomer than the men, when he gave the following one:—"Jewesses," he said, "have escaped the curse which alighted upon their fathers, husbands, and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourging him, crowning him with thorns, and subjecting him to infamy and the agony of the cross. The women of Judea believed in the Savior, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment, which she kept in a case of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ, on his part, extended mercy to the Jewesses. He raised from the dead the son

of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the woman in adultery. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him spices, and weeping, sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance after the resurrection was to Mary Magdalene. He said to her, 'Mary!' At the sound of his voice, Mary's eyes were opened, and she answered, 'Master.' The reflection of some beautiful ray must have rested on the brow of the Jewess."

RELATIONS OF THE SEXES.

The editor of the National Era, in reply to a correspondent, says:—"As to our own creed, we think it highly orthodox. We believe that woman was taken at first from the side of man, but that ever since man has been born of woman; that they are both very indispensable to each other, and that if 'man, the hermit, sighed till woman smiled,' she would have done the same thing, had not her full gaze, on first awakening to life, rested upon him; that if, in a certain sense, man is the head of the woman, woman is the heart of man in a good many senses; that there is no conflict of rights, or so far as we have ascertained, no natural hostility between the sexes; that the crowning glory of earth is the well-ordered family, where husband and wife rule each other by love and reason, without rude appeals to prerogative on the one side, or necessity of suffering submission on the other, both equally loved and respected by their children, both equally loving and reverencing the great Father of all."

CHILDREN.

A PRAYING BOY IN PERIL.

One Saturday evening, two boys, about the age of fourteen, belonging to the same school, left Tahiti in a large sailing boat, with the view of going to Eimeo, an island about fifteen miles distant. They left Tahiti with a fair wind, expecting soon to be at anchor in the harbor of Eimeo. They had only got out about half way across the channel, when the heavens began to gather blackness, the wind blew, the sea arose, and in a short time they were in the most imminent danger. The boat not being decked she was soon nearly half full of water, and lying over almost on her beam ends.

The lad who was steering said to his companion, "Can you pray?" "No," was the reply. "Then," said he, "you come and steer, and I will pray."

He knelt down and prayed that God would preserve them and deliver them from their perilous situation. God heard his prayer. Early on the Sabbath morning the wind moderated and the sea went down considerably.

A breeze now sprang up from another quarter, which enabled them to run for the port they had left the preceding evening; but when they arrived near the harbor, they found the sea breaking violently all across the opening in the reef through which they had to pass. They were afraid to venture, lest the boat should be swamped. One said to the other, "Let us pray again before we attempt to go through."

They again called upon God, entreating him to still preserve them. They then headed for the opening, and in a few minutes, were carried safely through, and got on shore in time for public worship.

THE DYING INDIAN BOY.

The missionary, on visiting him, says:—"I found him dying of consumption, and in a state of the most awful poverty and destitution, in a small birch-bark covered hut, with nothing but a few ferns under him, and an old blanket over him, which was in condition not to be described. After recovering from my surprise, I said,

"My poor boy, I am very sorry to see you in this state; had you let me know, you should not have been lying here."

"He replied, 'It is very little I want now, and these poor people get it for me; but I should like something softer to lie upon, as my bones are very sore.'"

"I then asked him concerning the state of his mind, when he replied, that he was very happy; that Jesus Christ, the Lord of glory, had died to save him, and that he had the most perfect confidence in him. Observing a small Bible under the corner of his blanket, I said,

"Jack, you have a friend there, I am glad to see that; I hope you find something good there."

"Weak as he was, he raised himself on his elbow, held it in his attenuated hand, while a smile played on his countenance, and slowly spoke, in precisely the following words:

"This, sir, is my dear friend. You gave it me. For a long time I read it much, and often thought of what it told. Last year I went to see my sister at Lake Winnipeg, [about two hundred miles off] where I remained about two months. When I was half way back through the lake, I remembered that I had left my Bible behind me. I directly turned round, and was nine days by myself, tossed and fro, before I could reach the house, but I found my friend, and determined that I would not part with it again, and ever since it has been near my breast, and I thought I should have it buried with me; but I have thought since, I had better give it to you when I am gone, and it may do some one else good."

"He was often interrupted by a sepulchral cough, and sunk down exhausted. I read and prayed; but he hardly afforded me room to be upright even when kneeling."—Bishop of Montreal's Journal.

TRAVELLING ON A WIRE.

Passing over the chasm separating the United States and Canada, suspended on a single wire, says the Buffalo Commercial, is a very serious trial to the nerves of the passengers. As far as the centre all goes on rapidly enough—then a delay of a minute or so, which seems remarkably long, ensues, and then comes the slow process of winding up the ascent to the other side, during which, however, unwilling to make a pun, the traveller is forcibly reminded that a state of suspension is also a state of suspense. The charge for the trip across is now fixed at \$1. The suspension bridge will have a span of 800 feet, be 230 feet high from the water, and be 28 feet wide, affording two carriage tracks, two side-walks, and a track for the railroad cars. At each end will be two solid stone towers for supporting the cables, 68 feet in height and 14 feet square at the base. The bridge will be suspended on sixteen cables, each of 600 No. 10 wires, firmly secured in deep pits drilled into the solid rock. When completed it is to be capable of sustaining a weight of 200 tons in the centre. The calculated power of tension of the wires is 6500 tons. The cost of the whole work is not to exceed \$190,000.

OREGON.

The Corresponding Secretary has placed in our hands a communication lately received from the Rev. William Roberts, giving a report of the present state of the Oregon Mission. We make the following extracts, which we are sure will be read with interest. The letter is dated "Oregon City, April 24, 1848."—Christian Advocate and Journal.

Our work is enlarging considerably; and while wars and rumors of wars are all around us, we are striving to endure hardness as good soldiers of the Lord Jesus.

In addition to the eight preachers regularly employed, we have sixteen local preachers, one of whom is a deacon, and six exhorters. If we were all "holy men of God," laboring as faithfully for Christ as once we did for Satan, and as industriously as our obligations to his dying love imperiously require, a flame of piety would be kindled in this valley that would burn with millennial glory. But it is to be feared we are not. I have some reason to suspect that the Methodism of this country is not, in every respect, the Methodism of the Discipline. Still there are a number of faithful laborers in the country both in the local as well as the travelling ministry, and many among our members adorn the doctrine of God our Savior.

The amount of labor performed by your missionaries may be indicated in part by a glance at the extent of our work. At the present time is confined to the Willamette Valley, and extends from Vancouver on the Columbia to the extreme upper settlements. There are included within this District Oregon City, the Salem, Yamhill, Calapooya Circuits.

OREGON CITY has a population of nearly 1,000 persons. There are 185 houses, with two churches, one Methodist, and one Catholic; two flouring mills, and two saw mills. About two miles distant there is quite a little village springing up on the Clackamas River, which empties into the Willamette just below the city.

Twelve miles below on the river is the little town of Portland just springing into existence. It is about the head of ship navigation. We have not been able this winter to supply this place with preaching. About 25 miles West of Oregon City there is a number of beautiful prairie, called the Tualatin Plains. In these fertile plains quite a population is collected, and some four or five years ago we had regular preaching in a log building erected for the purpose; but since that time occasional visits, very few and far between, are all the people have received at our hands. In eight months I have only paid them one visit. Since the annual meeting this place is included in the Yamhill Circuit, and we hope to furnish the people with stated pastoral labor.

THE SALEM CIRCUIT receives its name from the town of Salem, which is just rising into notice, at the Oregon Institute. It is fifty miles above this city on the East bank of the Willamette River. The situation is beautiful, and many suppose it will become quite a city in a very few years. Directly on a line between Salem and this city, and about thirty miles distant from here, lies what is called the French settlement, peopled chiefly with Canadians, speaking French, and all belonging to the Catholic Church. They occupy a fine district of country, beautiful indeed to behold; but, so far as the prospect of successful labor is concerned, excepting here and there a solitary emigrant, as barren as an Arabian desert.

In the extreme lower part of this settlement we have had two appointments the past winter. The congregations have been small. Above the Institute, and lying on and between the Sautiam and Calapooya Rivers, there is a tract of country, exceeding by nothing I ever saw even in the Eden spots of California either for beauty or fertility. In this District we have several appointments.

THE YAMHILL CIRCUIT lies between the Willamette River and the coast range of mountains, and includes the valleys of Kiekree, Yamhill, Chehalis, and the Tualatin Plains, an extent of country some 75 miles in length, and varying in breadth with the meanderings of the river, and the encroachments of spurs jutting out from the coast range of mountains.

THE CALAPOOYA CIRCUIT, formed at our last annual meeting, occupies both sides of the Willamette from the Sautiam and Kiekree to the upper settlements in the valley.

The preaching done in this country up to this time is chiefly on the Sabbath day; and it may be proper to indicate further the labor done by our missionaries by alluding briefly to some of the

EMBARRASMENTS UNDER WHICH THEY LABOR.

I am not about to speak of Romanism, although that exists, and has some influence. It is here with all its machinery of bishops and bells, archbishops and nuns, priests and ceremonies; and is ready to compass sea and land, if not to make proselytes, yet to edify the faithful, and convert the infidels. What connection it has had with the fearful tragedy at Wallatpu will be seen at the judgment, if never known before. Nor yet of Campbellism, although that abounds, and stationing itself along the line of our numerous waters, calls loudly for subjects to wash away their sins in its laver of baptismal regeneration, which is of such mighty efficacy as almost to do without the "renewing of the Holy Ghost." But what I refer to chiefly is peculiar to newly-settled countries; such as—

The Scattered State of the Population.—It was estimated that there was a population of 8,000 in the country previous to the arrival of the last emigration, which itself amounted to from five to six thousand. But the difficulty is to find them. The arrangement of our Provisional Government, by which a person, under certain conditions, can secure a mile square of land, tends directly to distribute the people all over the country, and operates most prejudicially against the gathering of any considerable congregation in any one place. Our only recourse is, to go from one cabin to another, through prairie and forest, which is a slow process, requiring more time, and men, and shall I add, grace, than we have at present. Add to this the almost

Impassable State of the Roads During the Rainy Season.—We have as yet but very few bridges, and the crossing of many of the streams is perilous, and often impossible. Some of the sloughs are as miry as that of Despond, into which, if Bunyan's Pliable ever gets, he is likely, after "a desperate struggle or two, to get out of the mire on that side which is next to his own house." Another difficulty is—

The Want of Food for Horses, especially in the winter season. In most cases, after a day's hard travel, they must be hobbled, or staked out, or turned loose altogether, to hunt their scanty fare of grass, for hay or oats are seldom to be had, and corn is out of the question. If we turn our horses loose when we are on our journeys, we cannot get them without much trouble; and if we do not, our excursions must be short and hurried, and the weary, starving animal must be turned out, on our return, to recruit for a few weeks, and another secured for the next trip. Until the people generally give attention to raising fodder for horses, so that we may have some other dependence than the wild grasses of the country, each Methodist preacher must keep three or four horses, and spend no small amount of time in hunting them when they are needed.

The present war operates unfavorably on the public mind, so far as piety is concerned. To say nothing of the demoralizing tendency of war at all times, the employment of so many

men and means, including some of our own members, calling them away from their homes and families, cannot but cripple our operations in some parts of our work. There is nothing in any of these embarrassments which tends in the least to quench the zeal or dampen the ardor of any of the members of the mission. Our resources are greater than our difficulties. There is before us an abundant harvest; and, although we would rejoice to have a share in gathering it in, as well as in breaking up the ground, and sowing the precious seed, still we will rejoice even if that is done by others who shall come after us, when we are gone to our reward in Heaven.

STATISTICS.

Circuits.	Members.	Local Preachers.	Travelling Preachers.	Sabbath Schools.	Scholars.	Volunteers.	Value of Property.
Oregon City and Clackamas	1,115	15	1	10	68	150	\$100,000
Salem	1,135	15	1	10	68	150	\$100,000
Yamhill	1,135	15	1	10	68	150	\$100,000
Vancouver	1,135	15	1	10	68	150	\$100,000
Tualatin Plains	1,135	15	1	10	68	150	\$100,000
Total	5,615	75	5	50	340	750	\$500,000

I have no means to ascertain the increase during the year; but I suppose our numbers to be nearly double what they were a year ago. Nor can I state with much positiveness the number of conversions. I am acquainted, however, with the case of thirty-one persons, who have professed a change of heart since the first of July last, including a few cases of backsliders who have been reclaimed.

The school kept in the Oregon Institute was deprived of a teacher recently, by the illness of Mr. Joseph Smith, who has had charge of it for several months past. He is not expected to recover. A short time since we were called into his room to see him, as it was supposed his hour was come. It was an hour of triumph. The power of divine grace was gloriously manifested; and this is another of those numerous instances in which persons who have come to this country, ignorant of God and salvation, have been brought to the knowledge of the truth by the instrumentality of the Oregon Mission.

Br. Smith is yet alive, but his departure is daily expected.

Two of our members have recently departed this life—Capt. Brown and Sister Howell, both suddenly, and both in holy, peaceful triumph.

I deem it a matter of great importance to keep the school above-mentioned in efficient operation. For the time being, it is placed under the superintendence of Br. Wilbur, with his daughter Elizabeth as teacher, until a competent male teacher can be secured. I have some hope of securing the services of a gentleman who came in the last emigration, and who taught for some time in Virginia. But it is essential to the prosperity of the Institute, and of our church as identified with education in Oregon, to have a competent person sent from the States, and sustained so far as need be by the Board; and for the honor of the church, and the good of souls, let it be done quickly.

It is a question of vital importance to us here, as to whether we have an interest in the prayers and sympathies of the church at home. Ours is a work of privation and toil, of difficulty and danger, and weariness and want. But the grace of God, which is exceeding abundant toward us, in answer to the supplications of the church at home, can make this a pleasant employment. Let us have this, and we will work contented and cheerful. But deny us this, and some of us will soon ask to be released. I am satisfied since we have been in the country we have had many deliverances, and enjoyed many precious consolations, in answer to the petitions of God's people.

There has been some sickness in some of our families. Several of Br. Waller's children have had the measles, and his eldest son was at the point of death. They have all recovered. Each of our boys and myself have been attacked with fever. My illness was only a few hours, and theirs but a few days continuance. Two affections have prevailed, the measles, and a species of low typhus, known in the West as the winter fever, and on the road as the camp fever. Both are contagious, not in the same sense, nor to the same extent, but still both were brought in by the emigration, and spread over the country wherever they have come. In my letters, via Canada, I mentioned that Mr. Ogden, of the Hudson's Bay Company, had succeeded in purchasing the persons held in captivity by the Indians, including the families of Mr. Spalding and Mr. Osborn, with the women and orphan children, and had all (amounting to 51 persons) arrived in safety. The treatment of the captive women was horrible, though their lives were spared. Mr. Spalding has gone to Tualatin Plains, and the orphans are placed in families where they will be well taken care of. We have heard from Messrs. Walker and Eells. Up to the last accounts they had concluded to remain at their post, although fears may be well entertained for their safety. Our war continues.

Col. Gilliam was shot by accident, and the chief command devolves on Col. Lee. The Governor has just issued a proclamation for 300 more volunteers, and while I am writing, troops of horsemen, caparisoned for Indian warfare, are passing by my window, while now and then a wounded man is seen patiently waiting for returning health, that he may again renew the deadly strife. Up to this moment, it is not known that one of the murderers has been killed, but it is most certain that terrible vengeance awaits them.

POST OFFICE IN OLDEN TIME.

Mr. Cist, in a letter from Washington City, published in his Advertiser, says:

"I was shown, by the chief clerk in the interior department of the Post Office, the first Ledger opened by the United States, during the administration of Dr. Franklin, the first Post Master General in the service. It is a blank book of some three or four quires, very little superior to an every day blotter of the present age, but sufficed to hold all the Post Office accounts three or four years from the establishment of the office in June 19, 1775. I observe Dr. Franklin charges himself with one year's salary from that date—\$1,000. It serves to give a forcible impression of the progress of this department since that; all the entries are made in his own writing, while at this time there are over one hundred and twenty persons employed in various capacities in this department.

SOURCES OF MORAL STRENGTH.

What is radically false can give no strength. Woman has a great deal of modesty, delicacy, and feminine refinements, but they are not taught the principles from which these ought to spring as natural fruits. Certain qualities are praised, but it is like children who make a garden by sticking full-blown flowers into the ground, and expecting them to keep their bloom. Those who instruct them do not teach the real principle which shall teach them to discern right from wrong, nor give them any strong truth by which to guide their steps amongst the temptations and delusions which beset them; therefore we find that all the talk they have heard about "graceful modesty" and "female delicacy" does not enable them to stand against the stern realities of a strong temptation; propriety cannot swallow up passion.—The Half-Sisters.

ANECDOTE.

The Rev. Cesar Otway, in his recently published paper on "The Intellectuality of Domestic Animals," gives the following anecdote, which is by far too good not to receive the benefit of a wider circulation: At the flour mills of Tubbera Keena, near Clonmel, in the possession of the late Mr. Newbold, there was a goose, which, by some accident, was left solitary, without mate or offspring, gander or goslings. Now it happened, as is common, that the miller's wife had a set number of duck eggs under a hen, which in due time were incubated; and of course the ducklings, as soon as they came forth, ran with natural instinct to the water, and the hen was in a sad pucker—her maternity urging her to follow the brood, and her selfishness disposing her to keep on dry land. In the meanwhile up sailed the goose, and with a noisy gabble, which certainly (being interpreted) meant, leave them to my care, she swam up and down with the ducklings; and when they were tired with their aquatic excursion, she consigned them to the care of the hen. The next morning down came again the ducklings to the pond, and there stood the hen in her great frustration. On this occasion, we are not at all sure that the goose invited the hen—observing her maternal trouble—but it is a fact that she, being near the shore the hen jumped on her back, and there sat, the ducklings swimming, and the goose and hen after them, up and down the pond. And this was not a solitary event: day after day the ducklings seen on board the goose, attending to their lings up and down, in perfect contentment and good humor; numbers of people coming to witness the circumstance, which continued until the ducklings, coming to days of discretion, required no longer the joint guardianship of the goose and hen.

DREAM OF A QUAKER LADY.

There is a beautiful story told of a Quaker lady, who was much addicted to smoking tobacco. She had indulged herself in this habit until it had increased so much upon her, that she not only smoked her pipe a large portion of the day, but frequently sat up in bed for this purpose in the night. After one of these nocturnal entertainments she fell asleep, and dreamed that she died, and approached heaven. Meeting an angel, she asked him if her name was written in the book of life. He disappeared; but replied, on returning, that he could not find it.

"O," said she, "do look again; it must be there."

He examined again, but returned with a sorrowful face, saying it was not there!

"O," said she in agony, "it must be there! I have an assurance that it is there! Do look once more!"

The angel was moved to tears by her entreaties, and again left her, to renew his search. After a long absence, he came back, his face radiant with joy, and exclaimed, "We have found it! We have found it! but it was so clouded with tobacco smoke that we could hardly see it."

The good woman, upon waking, immediately threw her pipe away, and never indulged in smoking again.

IMPENETRABLE PEOPLE.

Mr. Gosse, in his history of the Birds of Jamaica, gives an amusing account of the mocking bird. The hogs are, it seems, the creatures that give him the most annoyance. They are ordinarily fed upon the inferior oranges, the fruit being shaken down to them in the evening; hence they acquire the habit of resorting to the orange tree to wait for a lucky windfall. The mocking bird feeling nettled at the intrusion, flies down, and begins to peck the hog with all its might. Piggy, not understanding the matter, but pleased with the titillation, gently lies down and turns up his broad side to enjoy it. The poor bird gets into an agony of distress, pecks and pecks again, but increases the enjoyment of the luxurious intruder, and is at last compelled to give up the effort in despair.

We have been reminded of this story by seeing the cool impenetrability with which certain editors receive the attacks of certain "mocking birds of the press" who are pecking away at them with a degree of anger ludicrously in contrast with the callous, imperturbable demeanor of the assailed party. The philosophy of the latter may be all very well and comfortable to which their assailants are subjected by their unfeeling conduct. Can they not get a show of retaliation and pain? It would be the most human course.—Boston Transcript.

SINGULAR HABITS OF MENAGERIE.

BEASTS.

A writer in a Cincinnati paper, describing a midnight visit to the animals of Raymond & Waring's Menagerie, in the winter quarters in that city, with Driesbach, the famous keeper, says:

"It is a sight worth walking ten miles. We found, contrary to assertion of natural historians, an elephant lying down. It has always been asserted that these animals sleep standing. The different caged animals were reposing in the most graceful and classical attitudes. The lion and the tiger, the leopard and the panther, were lying with their paws affectionately twined about each other, without regard to species and nativity. In cages containing more than one animal, it is the never-failing custom for one to keep watch while the others sleep. The sentry is relieved with as much regularity as in a well regulated camp of soldiers, although not, probably, with as much precision in regard to time. The sentinel paces back and forth, and is very careful not to touch or do anything to arouse his comrades. Occasionally he lies down, but always with his head towards the front of the cage, and never sleeps until he is relieved. This singular custom, Herr Driesbach informs us, since his connection with this menagerie, he has never known to be violated. Thomas Cart—generally known as Uncle Tom—who is now the faithful night watch of the establishment, and who is also the oldest of the menagerie in the United States, confirmed this statement."

CHEMICAL DANGERS.

M. Rouelle, an eminent French chemist, was not the most cautious of operators. One day while performing some experiments he observed to his auditors: "Gentlemen, you see this cauldron upon this brazier; well, if I was to cease stirring for a single moment, an explosion would ensue which would blow us all into the air." The company had scarcely time to reflect on this comfortable piece of intelligence before he forgot to stir, and his prediction was accomplished. The explosion took place with a horrid crash. All the windows of the laboratory were smashed to pieces, and two hundred auditors, no one received any serious injury, the greatest violence of the explosion having been in the direction of the chimney. The demonstrator escaped without further harm than the loss of his wig.

A professor of a Northern University, who is

as remarkable for his felicity in experimenting as Rouelle could be for his failures, was once conducting an experiment with some combustible substances, when the mixture exploded, and the dial which he held in his hand blew into a hundred pieces. "Gentlemen," said the doctor to his pupils, with the most unaffected gravity, "I have made this experiment often with the very same dial, and never knew it break in my hands before!" The simplicity of this rather superfluous assurance produced a general laugh, in which the learned professor, instantly discerning the cause of it, most heartily joined.—N. Y. Organ.

BIOGRAPHICAL.

Died, in Washington, Me., on the 9th inst., Sister SOPHIA CROOKER, wife of the Rev. Elijah Crooker, aged 52 years. Sister Crooker was born in the city of London, March 7th, 1796. She, with her father and other members of the family, came to this country in 1807, and settled in Portland, Me. At the age of 15 years she was converted, under the preaching of the Rev. E. Kibbey. She is held in grateful remembrance by the people in those stations where Br. Crooker has labored, and where she was a faithful laborer with him. Much might be said to the praise of Sister Crooker, but her reward is on high. Br. Crooker has lost a good wife, their son a kind mother, the church a valuable member; but our loss is her gain. She lived by faith in Christ, and in that faith she died.

Mosts DONNELLY.

Washington, Sept. 12, 1848.

Miss EUNICE B. DARLING, consort of the eminent painter Darling, came to her death by poison on the 11th inst., aged 26 years. She had been deeply afflicted with scrofula the last five years. Her sufferings during this period were perfectly indescribable; but she endured them all, as seeing Him who is invisible with great fortitude and resignation. She had been a worthy member of the M. E. Church for the last eight years. She had for the last year been gradually recovering her health, and was indulging the fond hope that she might again accompany her companion in his excursions through the country. But how uncertain all earthly prospects. A phial of medicine had been procured for her benefit which proved to be strichnine. After taking a dose of it she continued but a few hours in the greatest distress and died!

S. P. WILLIAMS.